Numb. 40.

# The EXAMINER.

From Thursday *April* 26, to Thursday *May* 3, 1711.

*Quis tulerit Gracchos de ſeditione querentes?*

THERE have been certain Topicks of Reproach, liberally beſtow'd for ſome Years paſt, by the *Whigs* and *Tories*, upon each other. We charge the former with a Deſign of deſtroying the *Eſtabliſh'd Church*, and introducing *Fanaticiſm* and *Free-thinking* in its ſtead. We accuſe them as Enemies to Monarchy; as endeavouring to undermine the preſent Form of Government, and to build a Commonwealth, or ſome new Scheme of their own, upon its Ruins. On the other ſide, their Clamors againſt us, may be ſummed up in thoſe three formidable Words, *Popery*, *Arbitrary Power*, and the *Pretender*. Our Accuſations againſt them we endeavour to make good by certain Overt-Acts; ſuch as their perpetually abuſing the whole Body of the Clergy; their declared Contempt for the very Order of Prieſthood; their Averſion for Epiſcopacy; the publick Encouragement and Patronage they gave to *Tindall*, *Toland*, and other Atheiſtical Writers; their appearing as profeſſed Advocates, retained by the Diſſenters, excuſing their Separation, and laying the Guilt of it to the Obſtinacy of the Church; their frequent Endeavours to repeal the Teſt, and their ſetting up the Indulgence to ſcrupulous Conſciences, as a Point of greater Importance than the Eſtabliſh'd Worſhip. The Regard they bear to our *Monarchy*, hath appeared by their open ridiculing the Martyrdom of *King Charles the First*, in their Calves-head Clubs, their common Diſcourſes and their Pamphlets: Their denying the unnatural War rais'd againſt that Prince, to have been a Rebellion; their juſtifying his Murder in the allow'd Papers of the Week; their Induſtry in publiſhing and ſpreading Seditious and Republican Tracts; ſuch as *Ludlow*'s Memoirs, *Sidney* of Government, and many others; their endleſs lopping of the Prerogative, and mincing into nothing Her M——y's Titles to the Crown.

What Proofs they bring for our endeavouring to introduce *Popery*, *Arbitrary Power*, and the *Pretender*, I cannot readily tell, and would be glad to hear; however, thoſe important Words having by dextrous Management, been found of mighty Service to their Cauſe, though apply'd with little Colour, either of Reaſon or Juſtice; I have been conſidering whether they may not be adapted to more proper Objects.

As to *Popery*, which is the firſt of theſe, to deal plainly, I can hardly think there is any Set of Men among us, except the Profeſſors of it, who have any direct Intention to introduce it among us: But the Queſtion is, whether the Principles and Practices of Us, or the *Whigs*, be moſt likely to make way for it? 'Tis allow'd, on all Hands, that among the Methods concerted at *Rome*, for bringing over *England* into the Boſom of the Catholick Church; one of the chief was, to ſend Jeſuits and other Emiſſaries, in Lay-Habits, who Perſonating Tradeſmen and Mechanicks, ſhould mix with the People, and under the Pretence of a further and purer Reformation, endeavour to divide us into as many Sects as poſſible, which would either put us under the Neceſſity of returning to our old Errors, to preſerve Peace at Home; or by our Diviſions make way for ſome Powerful Neighbour, with the Aſſiſtance of the Pope's Permiſſion, and a conſecrated Banner, to Convert and Enſlave us at once. If this hath been reckon'd good Politicks (and it was the beſt the Jeſuit-Schools could invent) I appeal to any Man, whether the *Whigs*, for many Years paſt, have not been employ'd in the very ſame Work? They profeſs'd on all Occaſions, that they knew no Reaſon why any one Syſtem of Speculative Opinions (as they term'd the Doctrines of the Church) ſhould be eſtabliſh'd by Law more than another; or why Employments ſhould be confined to the Religion of the Magiſtrate, and that call'd the Church Eſtabliſhed. The grand Maxim they laid down, was, That no Man, for the ſake of a few Notions and Ceremonies, under the Names of Doctrine and Diſcipline, ſhould be deny'd the Liberty of ſerving his Country: As if Places would go a begging, unleſs *Browniſts*, *Familiſts*, *Sweet-Singers*, *Quakers*, *Anabaptiſts* and *Muggletonians*, would take them off our Hands.

I have been ſometimes imagining this Scheme brought to Perfection, and how diverting it would look to ſee half a dozen *Sweet-Singers* on the Bench in their Ermins, and two or three *Quakers* with their white Staves at Court. I can only ſay, this Project is the very Counter-part of the late King *James*'s Deſign, which he took up as the beſt Method for introducing his own Religion, under the Pretext of an univerſal Liberty of Conſcience, and that no difference in Religion, ſhould make any in his Favour. Accordingly, to ſave Appearances, he dealt ſome Employments among Diſſenters of moſt Denominations; and what he did was, no doubt, in purſuance of the beſt Advice he could get at Home or Abroad; and the Church thought it the moſt dangerous Step he could take for her Deſtruction. 'Tis true, King *James* admitted *Papiſts* among the reſt, which the *Whigs* would not; but this is ſufficiently made up by a material Circumſtance, wherein they ſeem to have much out-done that Prince, and to have carried their Liberty of Conſcience to a higher Point, having granted it to all the Claſſes of *Free-thinkers*, which the nice Conſcience of a Popiſh Prince would not give him leave to do; and was therein mightily overſeen; becauſe it is agreed by the Learned, that there is but a very narrow Step from *Atheiſm*, to the other Extream, *Superſtition*. So that upon the whole, whether the *Whigs* had any real Deſign of bringing in Popery or no, 'tis very plain, that they took the moſt effectual Step towards it; and if the Jeſuits had been their immediate Directors, they could not have taught them better, nor have found apter Scholars.

Their ſecond Accuſation is, That we encourage and maintain Arbitrary Power in Princes, and promote enſlaving Doctrines among the People. This they go about to prove by Inſtances, producing the particular Opinions of certain Divines in King *Charles the Second*'s Reign; a Decree of *Oxford*-Univerſity, and ſome few Writers ſince the Revolution. What they mean, is the Principle of *Paſſive-Obedience* and *Non-Reſiſtance*, which thoſe who affirm, did, I believe, never intend ſhould include Arbitrary Power. However, tho' I am ſenſible that it is not reckon'd Prudent in a Diſpute, to make any Conceſſions without the laſt Neceſſity; yet I do agree, that in my own private Opinion, ſome Writers did carry that Tenet of *Paſſive-Obedience* to a height, which ſeem'd hardly conſiſtent with the Liberties of a Country, whoſe Laws can be neither Enacted nor Repealed, without the Conſent of the whole People. I mean not thoſe who affirm it due in general, as it certainly is to the Legiſlature, but ſuch as fix it entirely in the Prince's Perſon. This laſt has, I believe, been done by a very few; but when the *Whigs* quote Authors to prove it upon us, they bring in all who mention it as a Duty in general, without applying it to Princes, abſtracted from their Senate.

By thus freely declaring my own Sentiments of *Paſſive-Obedience*, it will at leaſt appear, that I do not write for a Party: Neither do I, upon any Occaſion, pretend to ſpeak their Sentiments, but my own. The Majority of the two Houſes, and the preſent Miniſtry (if thoſe be a Party) ſeem to me in all their Proceedings, to purſue the real Intereſt of Church and State: And if I ſhall happen to differ from particular Perſons among them, in a ſingle Notion about Government, I ſuppoſe they will not, upon that Account, explode

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me and my Paper. However, an Answer once for all, to the tedious Scurrilities of those idle People, who affirm, I am hired and directed what to write; I must here inform them, That their Censure is an Effect of their Principles: The present M———y are under no Necessity of employing prostitute Pens; they have no dark Designs to promote, by advancing Heterodox Opinions.

But (to return) suppose two or three private Divines, under King *Charles the Second*, did a little overstrain the Doctrine of *Passive-Obedience* to Princes; some Allowance might be given to the Memory of that unnatural Rebellion against his Father, and the dismal Consequences of Resistance. 'Tis plain, by the Proceedings of the Churchmen before and at the Revolution, that this Doctrine was never design'd to introduce Arbitrary Power.

I look upon the *Whigs* and *Dissenters* to be exactly of the same Political Faith; let us, therefore, see what share each of them had in advancing Arbitrary Power. 'Tis manifest, that the *Fanaticks* made *Cromwell* the most absolute Tyrant in *Christendom*: The *Rump* abolished the House of Lords; the Army abolished the *Rump*; and by this Army of *Saints*, he Governed. The *Dissenters* took Liberty of Conscience and Employments from the late King *James*, as an acknowledgement of his dispensing Power; which makes a King of *England* as absolute as the *Turk*. The *Whigs*, under the late King, perpetually declared for keeping up a standing Army, in Times of Peace; which has in all Ages been the first and great Step to the Ruin of Liberty. They were, besides, discovering every Day their Inclinations to destroy the Rights of the Church; and declared their Opinion, in all Companies, against the Bishops sitting in the House of Peers: Which was exactly copying after their Predecessors of Forty One. I need not say their real Intentions were to make the King Absolute, but whatever be the Designs of innovating Men, they usually end in a Tyranny: As we may see by an hundred Examples in *Greece*, and in the later Commonwealths of *Italy*, mentioned by *Machiavel*.

In the third place, the *Whigs* accuse us of a Design to bring in the *Pretender*; and to give it a greater Air of Probability, they suppose the Qu—— to be a Party in this Design; which however, is no very extraordinary Supposition in those who have advanced such singular Paradoxes concerning *Greg* and *Guiscard*. Upon this Article, their Charge is general, without ever offering to produce an Instance. But I verily think, and believe it will appear no Paradox, that if ever he be brought in, the *Whigs* are his Men. For, first, it is an undoubted Truth, that a Year or two after the *Revolution*, several Leaders of that Party had their Pardons sent them by the late King *James*, and had entered upon Measures to restore him, on account of some Disobligations they receiv'd from King *William*. Besides, I would ask, whether those who are under the greatest Ties of Gratitude to King *James*, are not at this Day become the most zealous *Whigs*? And of what Party those are now, who kept a long Correspondence with St. *Germains*?

It is likewise very observable of late, that the *Whigs* upon all Occasions, profess their Belief of the *Pretender*'s being no Impostor, but a real Prince, born of the late Queen's Body: Which whether it be true or false, is very unseasonably advanc'd, considering the Weight such an Opinion must have with the Vulgar, if they once throughly believe it. Neither is it at all improbable, that the *Pretender* himself puts his chief Hopes in the Friendship he expects from the *Dissenters* and *Whigs*, by his choice to invade the Kingdom when the latter were most in Credit: And he had Reason to count upon the former, from the gracious Treatment they receiv'd from his suppos'd Father, and their joyful Acceptance of it. But further, what could be more consistent with the *Whiggish* Notion of a *Revolution*-Principle, than to bring in the *Pretender*? A *Revolution*-Principle, as their Writings and Discourses have taught us to define it, is a Principle perpetually disposing Men to *Revolutions*: And this is suitable to the famous Saying of a great *Whig*, *That the more Revolutions the better*; which how odd a Maxim soever in appearance, I take to be the true Characteristick of the Party.

A Dog loves to turn round often; yet after certain *Revolutions*, he lies down to *Rest*: But Heads, under the Dominion of the Moon, are for perpetual Changes, and perpetual *Revolutions*: Besides, the *Whigs* owe all their Wealth to Wars and *Revolutions*; like the Girl at *Bartholomew*-Fair, who gets a Peny by turning round a hundred times, with Swords in her Hands.

To conclude, the *Whigs* have a natural Faculty of bringing in *Pretenders*, and will therefore probably endeavour to bring in the Great One at last: How many *Pretenders* to Wit, Honour, Nobility, Politicks, have they brought in these last Twenty Years? In short, they have been sometimes able to procure a majority of *Pretenders* in Parliament; and wanted nothing to render the Work compleat, except a *Pretender* at their Head.

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## *ADVERTISEMENTS.*

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THE fourth Volume of the ATALANTIS, call'd Memoirs of Europe. Printed for J. Morphew, near Stationers-Hall. Where may be had the First, Second, and Third Volumes of the said ATALANTIS.

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R. Stoughton, *Apothecary, at the Unicorn in Southwark, having about Christmas last, published in the Postman, Tatler and Courant, a long Advertisement of his large Experience and great Success in curing the* Small Pox, *even of the worst Kind and Circumstances, having had a Reputation for it almost 30 Years, and can say, that not 3 in 20 miscarry under his Hands, doth now contract it; and only repeates, That he thinks he has attain'd to as great a Certainty therein (and the Measles, which are near of Kin) as hath been acquir'd in curing any one Disease, (an Intermitting Fever with the Bark only excepted) which he conceives may at this time, when the Small Pox so prevails, and is so mortal, justify his Publication, being pressed by several so to do, and hopes it may be for the Good of many: He has had many Patients since his last Publication, and but One of all dy'd. He has also Certificates from above 20 in a small time Cured, and of the worst sort: What is here offered is Truth and Matter of Fact; and he will, if desired, go with any one to the Persons themselves who have been Cur'd, many of whom are People of Value and Figure: 'Tis by a correct Management, more than a great deal of Physick, by which also the Face and Eyes are much secured; tho' one Secret he has, (obtained only by Experience, and which few of none know besides) that when they suddenly strike in, very rarely fails of raising them again in few Hours. He does not desire, nor aim at the supplanting any Physician or Apothecary concerned, but gives his assisting Advice if desired, and in such a way not Dishonourable or Injurious to either.*

Just Published,

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†*† A View of the State of the Empire, on the Death of the late Emperor Joseph; wherein the Pretensions of King Charles III. of Spain, the Rights of Electors, the Government in the Interregnum, and the Interest of the Empire are consider'd, to which are added, the Golden Bull, the Imperial Constitutions, and the form of electing the Emperor. Printed for John Morphew near Stationers Hall. Price 1s.

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